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WM. LLOYD GARRISON, EDITOR.

VOL. XVIII.—NO. 35.

THE LIBERATOR.

MY FIRST VISIT TO PHILADELPHIA.

It may not be uninteresting to you, to know something of my visit to the city of "Brotherly Love." I left Boston on the 7th inst., and arrived at Philadelphia on the next afternoon; the same evening I attended a meeting of the Vigilance Committee, a meeting held for the purpose of sympathizing with, and to aid the fugitive who is making his escape from the patriots of the South. Such meetings are always interesting to the most uninterested persons who may attend them.

But on that evening the circumstances under which the meeting was called, were calculated to make it more interesting. It was to welcome to his home and friends, James Lytle, a man who had been born and brought up in Philadelphia, but who, for the last ten or twelve years, has been a slave in the Island of Cuba.

He was welcomed to his native city, but not to his home and former friends. Ten years had made a great change. He went to his former residence, but the mother whom he had left there was not to be found; he inquired for a brother in vain, and instead of finding his relatives and friends as he had anticipated, he was doomed to disappointment.

The audience, learning that I was in the house, were anxious to give me a welcome also. And on the part of the meeting, that uncompromising friend of the slave, Robert Purvis Esq., gave me a hearty welcome. He assured me that if the man who claims my soul and body as his property, should undertake to carry me out of that city, he would find a formidable obstacle in that audience, and the hearty response from the multitude, that were present, satisfied me that I was at least safe for the time being.

The next three days, I was in attendance at the annual meeting of the Eastern Penn. A. S. Society, at Norristown. I can give no adequate description of the meeting. It was much larger than I had anticipated, and differed widely from a New England audience. No clapping of hands or stamping of feet, as are heard in a Northern Convention; but the silence which reigned throughout the different sessions, and the occasional nod of approbation from the crowd who were constantly in attendance, assured us that none sympathized with the bondmen more than they. The meeting was a glorious one for the persisting bondmen in this country. Parker Pillsbury and C. L. Remond were present, and did the cause good service. But the meeting could not have been without interest had they not been present. Pennsylvania has her own sons and daughters, who will not let the monster rest.

The calm and earnest manner of a Mott, the energetic efforts of a Purvis, the business-like tactics of a McKim, the originality and sarcasm of a Whitson, the perseverance of a Davis, and the eloquence of the Burleighs, will never be stilled as long as the foot-print of a single slave curses the American soil. After the Norristown meeting was over, I lectured at Penn's manor, Newtown, Byberry, and Philadelphia, part of the time in company with C. L. Remond. Rochester, Aug. 14, 1848.



OUR COUNTRY IS THE WORLD--OUR

BOSTON, FRIDAY,

COUNTRYMEN ARE ALL MANKIND.

SEPTEMBER 1, 1848.

James Sharpe, of Rochester, as Chairman, in an appropriate salutatory, invited attention to the exercises of the day. Prayer being offered by Rev. Mr. Watson of Cincinnati, an Ode to Freedom was effectively sung by the Rochester choir. Subsequently their efforts were augmented by a select Geneva Band, whose blend voices made the welkin ring with harmonious shouts for freedom.

David H. Ray read in a distinct and eloquent manner both the British and French Emancipation Acts.

The first speaker introduced was Frederick Douglass, on whom eloquent and instructive oration it is unnecessary here to dwell. It was pronounced worthy of the "Man and the Hour."

Henry W. Johnson of Canandaigua gained fresh laurels by his effort. Already a favorite in the Empire State, he gives promise of much usefulness in the good cause. The meeting unanimously solicited a copy of the speech, which I hope your readers will receive for themselves.

Considerable disappointment was felt by the non-attendance of Charles Lenox Remond.

At intervals, the report of cannon was heard, in imitation of the great American Fourth of July demonstrations.

The procession re-formed and marched to the United States Hotel, where a dinner was furnished for the mass of delegates. Toasts and speeches contributed to deepen an impression of the event they had met to celebrate.

A Fair, commemorative of the Jubilee, was held at Miner's Hall during the day and evening. Parties availed themselves of this medium of interchange civilities, promenading, &c., an excellent band tendering its notes to enliven the scene.

Iring Hall was tastefully decorated for a "Liberty Festival," where many of the more youthful class repaid to wind up the day in a manner gratifying to themselves. And thus the whole affair, having been enjoyed in various ways by the vast concourse, was successfully brought to a finale—all feeling evidently renewed by reviewing the past, and hoping that the present may add materially to establish a permanent happy future.

W. C. N.

Rochester, Aug. 14, 1848.

WOMAN'S REVOLUTION.

Two Conventions have recently been held at Seneca Falls and Rochester, which, though wakening up some wrong feeling among the "lords of creation," have nevertheless aimed a blow at prevailing despotic usages, which will be effective in assigning to Woman her just position in society. Proof was abundantly submitted at these Conventions of woman's equality with man, exploding the absurd dogmas of her incapacity to take care of herself. We presume the proceedings will find place in the Liberator, I forbear further comments.

W. C. N.

SELECTIONS.

MESSAGE FORM THE PRESIDENT ON THE OREGON BILL.

On Monday, the following message was laid on the table of the Speaker of the House:—

WASHINGTON, August 14, 1848.

To the House of Representatives of the United States:

When the President has given his official signature to a bill which has passed Congress, usage requires that he shall notify the House in which it originated of that fact. The mode of giving this notification has been by an oral message, delivered by his private Secretary.

Having this day approved and signed an act entitled "An act to establish the Territorial Government of Oregon," I deem it proper, under the existing circumstances, to communicate the fact in a more solemn form.

The deeply interesting and protracted discussions which have taken place in both Houses of Congress, and the absorbing interest which the subject has excited throughout the country, justify, in my judgment, this departure from the form of notice observed in other cases. In this communication with a co-ordinate branch of the government, made proper by the considerations referred to, I shall frankly and without reserve express the reasons which have constrained me not to withhold my signature from the bill to establish a government over Oregon, even though the two territories of New Mexico and California are to be left for the present without governments. None doubt that it is proper to establish a government in Oregon. Indeed it has been too long delayed.

I have made repeated recommendations to Congress to this effect. The petitions of the people of that distant region have been presented to the government, and ought not to be disregarded. To give them a regularly organized government and the protection of our laws, which as citizens of the United States they claim, is a high duty on our part, and one which we are bound to perform unless there be controlling reasons to prevent it.

In the progress of all Governments questions of such transcendent importance occasionally arise as to cast in the shade all those of a mere party character. But one such question can now be agitated in this country; and this may endanger our glorious Union, the source of our greatness and all our political blessings. This question is slavery. With the slaveholding States this does not embroil merely the rights of property, however valuable, but it ascends far higher, and involves the domestic peace and security of every family.

The fathers of the constitution—the wise and patriotic men who laid the foundation of our institutions—formulating the dangers for this quarter, and their wisdom ought to be the guide of their successors. Whilst they left to the States exclusively the question of domestic slavery within their respective limits, they provided that slaves who might escape into other States not recognizing the institution of slavery shall be delivered up on the claim of the party to whom such service or labor may be due?

Upon this foundation the matter rests until the Missouri question arose.

Several Societies, citizens and strangers, united in procession under direction of the mounted Marshals, Henry Scott, John Douglass, and E. M. Johnson. The numbers and good order, as also the banners, elicited favorable comments from the spectators congregated at various positions along the line, and to whose credit it is spoken, they manifested during the entire day no feeling akin to American colorphobia. The hours seem hastening, when even a trifle of this kind will be wholly out of place.

How sad a reflection on the yet degenerate times, that to treat man as equal is an exception to the general rule in these United liberty-loving States.

Among the banner inscriptions attracting prominent notice was one illustrating the Emancipation of 800,000 human beings in the British Isles, followed by an emblem of the Cross—With this we overcome. Another, Ethiopia shall stretch forth her hands to God! The school children displayed a handsome presentation—Knowledge is power—these words encircling the anchor of Hope.

Adams' famed Bugle Band filled the air with the most witching music; and on arriving at Washington square, while discoursing the ever animating and welcome *Marseillaise*, the procession came to a stand around the platform dedicated to Liberty, Fraternity, and Equality.

ed in any State or Territory of the United States, such fugitive may be lawfully reclaimed and committed to the person claiming his or her labor or service, as aforesaid.

This compromise had the effect of calming the troubled waves and restoring peace and good will throughout the States of the Union.

The Missouri question had excited intense agitation of the public mind, and threatened to divide the country into geographical parties, alienating the feelings of attachment which each portion of our Union should bear to every other. The Compromise allayed the excitement, tranquilized the popular mind, and restored confidence and fraternal feeling. Its authors were hailed as public benefactors.

It does not doubt that a similar adjustment of the questions now agitating the public mind would lead to the same happy results. If the legislation of Congress on the subject of the other Territories is not to be adopted in a spirit of conciliation and compromise, it is impossible that the country can be satisfied, and that the most disastrous consequences shall fail to ensue.

When Texas was admitted into the Union, the same spirit of compromise which guided our predecessors in the admission of Missouri, a quarter of a century before, prevailed without any serious opposition. The joint resolution for annexing Texas to the United States, approved March the first, one thousand eight hundred and forty-five, provided that "such States as may be formed out of that portion of said territory lying south of thirty-six degrees thirty minutes north latitude, commonly known as the Missouri compromise line, shall be admitted into the Union with or without slavery, as the people of each State asking admission may desire." And in such State or States as shall be formed out of said territory north of the Missouri compromise line, slavery, or involuntary servitude (except for crime) shall be prohibited.

The territory of Oregon lies for north of thirty-six degrees, thirty minutes, the Missouri and Texas compromise line; its southern boundary is the parallel of 42, leaving the intermediate distance to be three hundred and thirty geographical miles.

And it is because the provisions of this bill are not inconsistent with the terms of the Missouri Compromise, if extended from the Rio Grande to the Pacific Ocean, that I have not felt at liberty to withhold my sanction. Had it embraced territories south of that Compromise, the question presented for my consideration would have been of a far different character, and my action upon it must have corresponded with my convictions.

Ought we now to disturb the Missouri and Texas Compromises? Ought we, at this late day, in attempting to annul what has been so long established and acquiesced in, to excite sectional divisions and jealousies; to alienate the people of different portions of the Union from each other, and to endanger the existence of the Union itself?

From the adoption of the Federal Constitution, during a period of sixty years, our progress has been without example in the annals of history.

Under the protection of a beneficent Providence, we have advanced with giant strides in the career of wealth and prosperity. We have enjoyed the blessing of a greater number, and of a more intelligent people, ancient or modern, under a government which has preserved, order and secured to every citizen life, liberty, and property.

We have not become an example for imitation to the whole world. The friends of freedom in every clime point with admiration to our institutions.

Shall we, then, at the moment when the people of Europe are devoting all their energies in the attempt to assimilate their institutions to our own, peril all our blessings by despising the lessons of experience, and refusing to tread in the footsteps of our fathers have trodden?

And for what would we endanger our glorious Union? The Missouri compromise contains a provision which is within us and around us. It is felt in the deep convictions of the soul which comes to us simultaneously with our doctrines. So vivid is the impress which the truths of anti-slavery make upon the mind, that an intuitive confidence of their triumph seems inseparable from their hearty reception. To believe in the truth of abolition, is to believe in its ultimate ascendancy.

More palpable evidence than this, however, is to be had in the fact that every day, and every day during the last year, we have seen the negroes, who had otherwise been impervious to the influence of the advocates of freedom; in the ranks of the slaves, who were once bitter foes, into warm friends; in the free spirit that is impressing itself into our—till recently—pro-slavery press; in the unanimity with which some of our religious sects are remonstrating against the evil; in the high stand on the subject taken by numbers of the clergy; in the anti-slavery action of our State legislatures; in the disappearance and general condemnation of mob violence; in the diminution of prejudice against the people of color, as evinced in the greater respect which those of congratulation and lively hope? It would be impossible. We are fully assured that the cause is destined to triumph, and that our most firmly cherished hopes are to be realized. On these points we have no doubt; no misgivings; we rejoice in the full assurance of hope.

Does any one ask for the evidence on which is based such confident expectation? Our answer is, that the evidence is within us and around us. It is felt in the deep convictions of the soul which comes to us simultaneously with our doctrines. So vivid is the impress which the truths of anti-slavery make upon the mind, that an intuitive confidence of their triumph seems inseparable from their hearty reception.

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But our object at this time is not so much to enlarge upon the state and prospects of the anti-slavery cause in general, as to consider its aspects in our own particular boundaries, and report the measures which have been employed by this Society for its promotion. Our field of operations, it will be remembered, includes Eastern Pennsylvania, New Jersey, and Delaware; in the vicinity of the Atlantic ocean; and the northern portion of the State of New York.

The support given to the bill, however, was so small as to justify fully the expectation that it will pass without difficulty the next time it is presented.

In Delaware the adoption by the Legislature of resolutions affirming the doctrines of the Wilmette Proviso, must be regarded as a most auspicious circumstance. It places that State in advance of some of the Free States, and excites the liveliest hope that it will long remain so.

The establishment of an anti-slavery paper in Wilmington during the last year, is another very gratifying circumstance in connection with the state of Delaware.

In New Jersey a law similar in its provisions was submitted to the Legislature in last session, but public sentiment was either not sufficiently strong, or had not sufficiently indicated itself to warrant the members of that body in its adoption.

The support given to the bill, however, was so small as to justify fully the expectation that it will pass without difficulty the next time it is presented.

It is in our political circles, however, that the indications of our progress are the most striking.

The nomination, by the Democratic Convention at Baltimore of Gen. Cass for the Presidency, a man who is a slaveholder in all but the name, and has shown himself ready to abuse himself to the very dust to secure the votes of the South, and of Gen. Taylor, by the Whig Convention; at Philadelphia, whose only claims to popular favor, are that he is a large slaveholder, and has distinguished himself in two wars, the one for the preservation and the other for the extension of slavery, has excited into action the previously awakened spirit of freedom in the North, and produced a resistance which has resulted already in the partial division of the two great political parties, and promises to terminate in their complete organization. This state of things, though more striking in some other of the Free States, is nevertheless extending itself gradually and insensibly into Pennsylvania. From the parts of the State, and particularly those parts in which this society has bestroked most labor, we hear of men repudiating their old political connections and uniting on a common platform of hostility to slavery. This state of things must be regarded as most hopeful. It indicates that the anti-slavery element, long at last fairly infused itself into the politics of the country, and that the time has come when all other questions must give way to the great issue between freedom and slavery. We are not of those, who are disposed to anticipate the greatest advantages from the operation of political machinery, or the co-operation of men who make politics their trade, but in the present decomposition of old parties and the formation of new ones, we think we see the incipiency of a movement which is destined to bring before the people great questions which have been hitherto agitated only by a very limited class, and to precipitate these questions to a practical decision.

The new party, now in the process of construction, should be confined in its limits to the Northern States, as, with small exceptions, it most probably will, the question will not be the extension or non-extension of slavery, but the continuance or non-continuance of the system where it now exists; and as a preliminary to this, the continuance or non-continuance of the bond which involves us of the Free States in the guilt and infamy of its support.

Already is the demand raised by some, in this new connection, for a divorce of the Free States from all participation in its maintenance; let this demand become general, as sooner or later it inevitably must, and the question will not be the extension or non-extension of slavery, but the continuance or non-continuance of the system where it now exists; and as a preliminary to this, the continuance or non-continuance of the bond which involves us of the Free States in the guilt and infamy of its support.

It is in these respects that the Anti-Slavery movement is progressing, and that the Anti-Slavery cause is advancing, and that the Anti-Slavery party is becoming more and more numerous, and more and more powerful.

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NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION "A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL."

"Yes" it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the laws of God, delivered from Sinai; and

of the times, and in the conviction of our ultimate victory, there is still in the moral and political aspects of society, and the events which are every day transpiring around us, too much evidence of the giant strength and all-pervading power of slavery, to allow us to indulge this feeling permanently, or to relax for one moment our efforts.

Resolved, That the fact intimated in the annual report, that the signs of Anti-Slavery progress are less cheering in the religious sects than in other departments of society, and that the churches and clergy compare unfavorably in this respect with the politicians and political parties of the country, is significant of the character of our prevailing religion, and justifies the estimate upon its ministers by the friends of freedom.—q.

Resolved, That the nomination of the Democratic party, of General Cass for the Presidency—a man who has shown himself by his sycophancy and cringing servility to the master, to be utterly recreant to all just, moral and political principles—proves the sealed Democracy of this country, a shun in its professions, and in action one of the deadliest foes to freedom.

Resolved, That the Whig party is no better than its rival; and has so proved itself by the nomination for the Presidential chair, of a man only distinguished by his extensive slave possessions, and his achievements in wars waged for the preservation and extension of slavery.

Resolved, That a party that can profess to be opposed to slavery—as a large portion of the Whig party does—and then nominate for the head of the government a large slaveholder, and a man whose whole interests are identified with the slave system—that can profess to be opposed to publishing political honors on military chieftains, and then seek to elevate a military chieftain to the highest honor in the gift of the people—that can declare their opposition to all wars of aggression, and especially the last infamous war of aggression against Mexico, and then nominate for the chief office of the government, a man who has confessedly done more than any other to render that war popular, is a party without consistency, without principle, and without any claim to the respect, much less the support of any true friend of freedom.

[Resolutions 7, 8, 9 and 10 were given in last week's Liberator.]

Resolved, That this Society places no confidence on any measures for the abolition of slavery at the South, or the release of the people of the North from the guilt of its support, that are not directed primarily to a change of public sentiment; that in its belief a radical change of public sentiment is all that is needed to the accomplishment,

in their proper succession, of both of these events;

and that the only means to be relied on for effecting

this change is the dissemination of Anti-Slavery

truth and its consistent maintenance on the part of abolitionists.

Then adjourned to 2 1/2 o'clock, P. M.

Afternoon Session.

The President in the Chair.

The following resolution was offered by Samuel Rhoads; followed by Thomas Hamlin, George L. Taylor of Virginia, Lucretia Mott, E. M. Davis, C. L. Remond, Ed. Hamlin, George W. Taylor, James N. Buffum, Thos. Whitson, and W. W. Brown, and adopted, viz:

Resolved, That the members of this Convention, and abolitionists generally, in declaring that they will have "no union with slaveholders," do in effect announce to the world that they will not contribute their aid to support slavery; consequently, consistency, sincerity and duty require that they abstain from the use of the products of slave labor.

The following resolution, reported by the Business Committee, was then taken up and adopted, and the Fair Committee were authorized to appoint the committee provided for in the resolution, and to announce their names in the Pennsylvania Freeman:

Resolved, That the annual Fair held in Philadelphia under the care of a committee of the Philadelphia "Female Anti-Slavery Society," commends itself to the continued support of abolitionists in the city and country; and that a committee be appointed, of friends in the different neighborhoods, to co-operate with the committee of the Philadelphia Society in holding the Fair at the close of the year.

The following resolutions were then reported by the Business Committee, viz:

Resolved, That in the anti-slavery movement, more than to any other influence, is owing the quiet endurance with which the slaves of our Southern States have borne the many wrongs which are continually inflicted upon them; and that this opinion is corroborated by the fact that no attempt at insurrection has been made since the organization of the American Anti-Slavery Society, (though before that event such efforts were made,) as well as by the uniform testimony of fugitive slaves themselves, that the knowledge, imperfect though it be, which is exten-

sively diffused among them, of our efforts for their deliverance, is one of the strongest motives which influence them to an unresisting endurance of their sufferings.

Resolved, That this Society sympathize deeply with those noble men Drayton and Sayres, of the Schooner Pearl, in their generous effort for the liberation of slaves held by laws sanctioned and sustained by the people of this nation at large; and that we view with utter detestation, the unflinching determination exhibited by their persecutors to consign them for life to the dungeons of the capital of this model republic.

On motion of Lucretia Mott, it was ordered to amend the above resolution by inserting a clause expressive of the deep sympathy of this Society with Samuel D. Burris, now undergoing the penalty of a similar offence in one of the jails of the State of Delaware.

The motion met the unanimous assent of the meeting.

Resolved, That this Society cordially recommend the National Anti-Slavery Standard, Pennsylvania Freeman, and Liberator, to the patronage of all, as efficient and uncompromising advocates of unallied Anti-Slavery doctrines; and that every person interested, be requested to act as an agent to increase the number of subscribers to these effective instrumentalities in the cause of the

slave.

The first of these resolutions was opposed by Wm. W. Brown, L. Mott, L. Coates, P. Pillsbury, and Thos. Earle, and rejected.

The next was advocated by J. N. Buffum, and C. L. Remond, and adopted.

And the last, after some pertinent remarks by Rowland Johnson and Parker Pillsbury, was passed.

The following resolutions were offered by the Business Committee; the first three on their own behalf, and the remaining two on behalf of others, but for want of time were not acted upon.

Resolved, That the working-men of the North have submitted to be taxed for slavery, in the following, among other ways:

Louisiana was purchased at fifteen millions of dollars, for a slave State.

Florida for five millions, and for the same purpose. For butchering and banishing the Seminole Indians, were paid forty millions more. For the invasion and conquest of Mexico, one hundred millions, more or less, besides immense sums to slaveholders for their strayed slaves.

Resolved, That to accomplish these objects, the South has been permitted to fill almost every high office with men of her own selection, usually slaveholders, while the North bears most of the burden of expenses in sustaining the Government.

Resolved, That if Northern working-men, or any part of them, to the insult, added to injury, of being called, "as they often are in the South,—peasants, 'menials,' and 'lower orders,'" and sent to be told that they "have no right to vote" at all; if they will quietly submit to these outrages, then indeed are they most illustrious examples of non-resisting Christianity, or else, what slaveholders call them, a degraded and inferior class of beings, fit only to be slaves.

Whereas, one of the main purposes of our Fathers in forming this government, was to secure the blessings of liberty, for themselves and their posterity, and, whereas, they and their successors have, from that day to this, proclaimed that country an asylum for the oppressed of all nations.

Therefore, Resolved, That consistency further requires that every effort to strike off the chains of oppression, no less in this country than elsewhere, should be hailed with such cheers of encouragement,

as will make the tyrant quake with fear, and the oppressed feel that his cause is glorious, and that the approbation of the world is his.

Resolved, That although this society may not sanction or encourage political action as a means of abolishing slavery; we nevertheless recommend to those who do use the elective franchise at the coming election, to make their votes tell against us desolate as long as Slavery endures.—q.

The Committee of Ways and Means reported that they had received in cash \$219,55 and in pledges \$346, making a total of \$565,55.

After a song by Wm. W. Brown and others, the meeting adjourned.

HAWORTH WETHERALD,
Recording Secretary.

THE LIBERATOR,
BOSTON, SEPTEMBER 1, 1848.

PRO-SLAVERY PHASES.

Many have been the phases of Pro-Slavery. Like the poor, we have, and ever have had, it with us. It is an essential element in the diagnosis of slavery. As inseparable from it as the symptom from the disease, of which it is a part, as well as a sign. As long as that fatal disorder is permitted to revel in the veins of our body politic, of our social and religious system, so long will this indication of its existence endure. The disease may be at the heart while the symptom is on the surface or at the extremities; but they are still relatives, and depend the one on the other. The symptom is ever changing its character and shifting its place; but it is none the less the sympathetic attendant of the disease. We may modify its appearance or alter its position by empiric nostrums; but there is only one radical cure for it, and that is the extinction of the disease it indicates. Pro-slavery pursues Slavery as its shade. The shadow may change its shape a thousand times, according to the altitude of the sun and the relations of the objects among which it falls; but it can cease from the earth only by the disappearance of the black horror which projects it.

It has been curious and edifying to watch the gradual changes which have come over the manifestation of the pro-slavery heart of the Nation, from time to time, for the last eighteen years. First of all, it rejoiced in a supreme and profound contempt for the ridiculous assaults of the vulgar and fanatical Abolitionists upon the Sanctified Slave System. It hardly deigned to know of the existence of themselves, or of their agitation. The Colonization Scheme having received the seal of the slaveholders' approval, was as near an approach to an interference with Slavery as it ventured to make. A general and genuine indifference as to the condition of Slavery and the wrongs of the Slaves, pervaded society. People had almost forgotten them; or if they ever thought of them, it was only as appendages to the glory and dignity of the elegant gentlemen and ladies who condescended every summer to be entertained at their expense, or the state of mind, to hasten it. But though the rebellion is crushed for the time being, the discontents which underlie the heaving masses remain. The volcano may be quiet, but the central fires are still at work. There is no cure for mis-government, but good government,—no remedy for injustice, but justice. These things the Irish must and will have, in the same proportion, at least, as their fellow-subjects of Great Britain. But the way to achieve them is that indicated by the great O'Connell. Unarmed, peaceful agitation, acting on public opinion, and through public opinion on Parliament, is the certain weapon of this victory. It is a weapon which spikes cannon and turns aside the edge of the sword. No army is a match for it. No government can resist it.—q.

IRELAND.

The advice by the Britannia, which arrived here on the 26th, bringing dates to the 12th, confirm all the opinions we have been expressing as to the course and the result of the insurrectionary movement in Ireland. It is completely crushed, and Smith O'Brien and most of the other leaders, in custody. No head was made against the government forces, and the preparations of the insurgents appear to have been as imperfect and insufficient as those of the government were complete and thoroughly apportioned. It was a most hopeless affair,—and a hopeless insurrection, especially when a deliberate and not a sudden one, is a very wicked thing. For it disturbs the peace and happiness of a nation, and endangers the lives and liberties of impulsive and imperfectly informed people, with no justifying prospect of any beneficial result. We do not believe that the Young Ireland leaders had any original design of bringing about the state of things in which they have just found themselves. But they played with edge-tools, and have cut their fingers. They talked about fighting, and were taken at their word. And when the time of fighting came, they found that armies are not rated, disciplined, provisioned and munitioned by talk. And fighting being now reduced to an exec'stence, there was nothing left for them but to give in.

We are sorry for these Hotspurs who have got themselves into this scrape, and heartily wish them well out of it. As to the American Sympathizers, said to be under arrest, they will receive but little sympathy in return for that they went to show. They are only a grade better than the patriots, Irish and American, who stay quietly in this country, and try to fan the fires of a bungling rebellion, and manufacture lying news to extort a few more farthings from the excitable emigrants from Ireland. And we are sorry for this vain attempt, because it will retard the day of such redress and amelioration as English legislation can afford. It must come, but what has happened neither produces the state of things nor the state of mind, to hasten it. But though the rebellion is crushed for the time being, the discontents which underlie the heaving masses remain. The volcano may be quiet, but the central fires are still at work. There is no cure for mis-government, but good government,—no remedy for injustice, but justice. These things the Irish must and will have, in the same proportion, at least, as their fellow-subjects of Great Britain. But the way to achieve them is that indicated by the great O'Connell. Unarmed, peaceful agitation, acting on public opinion, and through public opinion on Parliament, is the certain weapon of this victory. It is a weapon which spikes cannon and turns aside the edge of the sword. No army is a match for it. No government can resist it.—q.

TAYLOR'S LAST.

We made a suggestion, some time since, either in this paper or the Standard, that the Whigs would never elect a President till they had found a candidate that could neither read nor write. Or, at least, until they could treat him as the undutiful fathers and guardians in play do their daughters and wards, and lock him up from the use of pen, ink and paper. This last course they pursued as to Harrison, and so they were able to elect him. But Mr. Clay played the Roman fool, and fell upon his pen, murdering himself and all the hopes of his party with a most ruthless suicide. And now General Taylor shows the most rabid symptoms of this *epidemias*, threatening a melancholy end to him-selves and the Whigs.

Besides all his former letters, and his cool permission to the Whigs, to elect him, provided it were not as a Whig, he wrote a letter of three lines, awhile since, to a Mr. Lippard, stating that he accepted the Philadelphia nomination, as he had all others offered to him, and as he would have accepted that of Baltimore had it been offered! He doesn't want to be President, not he! But he is too obliging a gentleman to refuse any invitation from any body. He accepted the Whig nomination as Benedicta mar. Beatrix, "out of great persuasion and partly to save her life!" And the poor Whigs were fair to him on his own terms. But now comes the hardened ruff of all. He has given them a fresh proof of what they have to expect after matrimony. And they are no Petruccios to tame such a Katherine.

A portion of the most fanatical of the Slaveholders. Slaveholders of the Slaveholders, dissatisfied with the nomination of Cass and of Fillmore, held a meeting at Charleston, and nominated Gen. Taylor President, and Gen. Butler, as Vice President!

And this nomination Gen. Taylor ACCEPTS! The *Atlas* and *Daily Advertiser* publish the correspondence, and the Courier Taylor's answer, without a word of comment. No doubt they would be well content to purchase the privilege of putting their snouts into the national trough at the cost of Fillmore, though it will not do to say so. But the letter is like to make trouble in New York, where the Whigs look upon it as an insult to Fillmore, and it may result in the nomination of Clay. As they were, it is the most rabid symptoms of this *epidemias*, threatening a melancholy end to him-selves and the Whigs.

And then Pro-Slavery began to rage in the Church, and the Ecclesiastical traffic with the

South, in Theology and Ministers, to vindicate the

right of the slaves.

GEN. TAYLOR'S ACCEPTANCE OF THE NOMINATION AT CHARLESTON.

CHARLESTON, S. C. 26th July, 1848.

SIR:—In conformity with the desire of my fellow-citizens, I have the honor herewith to transmit to you a newspaper containing an account of a very large meeting of the Democratic citizens of Charleston, S. C., held for the purpose of selecting your candidate for the Presidency of the United States. Over this meeting, the agreeable duty of presiding was assigned to me. The preamble and resolutions adopted at it, so fully express the views of my fellow-citizens as to need no comment from me. Permit me, however, on my part to add, that with a confidence in that honesty and independence of purpose which you have exhibited in every position in which it has been your lot to serve your country, I entertain the fullest conviction that it will be our good fortune to see you elected to that high station, you will so administer the laws of our country that each section of it will be protected in the rights which it was intended by the framers of the Constitution should be.

I am, sir, with high consideration and respect,

Yours obedient servant,

W. BULL PRINGLE.

GEN. Z. TAYLOR.

BATON ROUGE, LA., Aug. 9, 1848.

SIR:—I have the honor to acknowledge the receipt of your communication of the 26th ultimo, officially announcing to me my nomination for the Presidency, by a large meeting of the Democratic citizens of Charleston, South Carolina, held in that city on the 26th ultimo, and over which you were the presiding officer.

The deliberate expression of the friendly feeling existing towards me among a large and respectable portion of the citizens of your distinguished State, has been received with emotions of profound gratitude; and though it is but a poor return for such a high and unmerited honor, I beg them to accept my heartfelt thanks.

Concluding that this nomination, like all other which I have had the honor to receive from assemblies of my fellow-citizens in various parts of the

country, is a mark of confidence in my

ability to serve my country.

W. L. N., *Litchfield, N. Y.*—The conduct of the Postmaster of this town is highly questionable, whether arising from negligence or a worse cause. He is legally responsible for the whole amount due.—q.

THE LIBERATOR.

Union, has been generously offered to me without pledges or conditions, it is thankfully accepted. And I beg to assure my friends, in whose behalf you are acting, that should it be my lot to fill the office for which I have thus been nominated, it shall be my uncaring effort in the discharge of its responsible duties to give satisfaction to my constituents.

With the assurance of my high esteem, I have the honor to be

Your ob't serv't,
Z. TAYLOR.

W. B. PRINGLE, Esq., President,
&c., Charleston, S. C.

THE MOB ON CAPE COD.

We subjoin a communication from a friend, describing a most disgraceful scene, which seems to carry us back to the days of 1835. We are informed that this letter contains a very mild and temperate account of this affair, which we have had before us. The editor of the *New-York Day Book* has published a series of articles respecting the Colony of Liberia and its officers, recently published in the *New-York Day Book*. The editor of that journal, and the author of the statements referred to, is Dr. Bacon, (a brother, we understand, of Rev. Leonard Bacon of New Haven,) who resided for some time in Liberia, as physician of the Colony. We have, for several weeks, been desirous of laying this subject before the readers of the Liberator, but the pressure of other matter, some of it already long delayed, has prevented.

The articles of Dr. Bacon are too long for insertion in this paper, but we propose giving selections so copious as will enable our readers to possess themselves of all the material facts. When this is done, we think no one of them will consider Dr. B.'s language too strong, when he speaks of the "monstrous imposture of Colonization," or blame him for giving "a thorough exposure of individual characters, in connexion with this scheme of fraud."

We have struck out an occasional expression or epithet, in making the following quotations, by which, however, the author's meaning is in no wise obscured or weakened. The following describes Dr. Bacon's first introduction to J. B. Pinney, afterwards *Governor* of Liberia.

In 1836, the editor of the *Day Book*, then making arrangements to go to West Africa, in order to investigate thoroughly the condition of the Liberian colony, and the operations and prospects of the Colonization scheme, (of which he was and, from his early youth had been an enthusiastic admirer and advocate,) was introduced at his brother's house to a person called John B. Pinney, who but a few days before returned from Liberia, where he had been at first nominally a Presbyterian missionary, and then, abandoning that sacred cause, had become a secular agent of the Colonization Society, with better pay, and employment much better suited to his moral character.

Being very desirous of acquiring the fullest possible knowledge of every fact concerning the Liberian colony, and considering himself eminently fortunate in such an opportunity to gain the truth in a matter upon which a great purpose of life, and even life itself depended, he made this man his friend, as he supposed,—at any rate treated him like a friend,—introduced him to gentlemen, passed many hours in conversation with him, for weeks seeking to draw from him the truth in regard to the condition of Liberia, the character of the colonists, the difficulties of colonization, and the ultimate feasibility of the original scheme.

The behavior of Pinney, while at New Haven, was such as to lead to a suspicion that he was in some way connected with the Colonization Society.

POETRY.

THE HOLY LAND.

[Written by Lamartine previous to his departure for Palestine, about 1835.]

I have not felt o'er seas of sand
The rocking of the desert bark;
Nor laved in Hebron's fount my hand,
By Hebron's palm trees cool and dark;
Nor pitched my tent at even-fall,
On dust where Job of old has lain,
Nor dreamed beneath its canvas wall,
The dream of Jacob o'er again.

One vast world-page remains unread;
How shine the stars in Chaldean's sky,
How sounds the reverend pilgrim's tread,
How beats the heart with God so nigh!
How round gray arch and column lone,
The spirit of old time broods,
And sighs in all the winds that moan
Along the sandy solitudes!

In thy tall cedars, Lebanon,
I have not heard the nation's cries,
Nor seen the eagles stooping down
Where buried Tyre in ruin lies.

The Christian's prayer I have not said
In Tadmor's temples of decay,
Nor started with my dreary tread
The waste where Memnon's empire lay.

Nor have I from thy hallowed tide,
Oh! Jordan! heard the low lament,
Like that sad wail along thy side,
Which Israel's mournful prophet sent!

Nor thrilled within that gloomy lone,
Where deep in night, the Bard of Kings
Felt hands of fire direct his own,
And sweep for God the conscious strings.

I have not climbed to Olivet,
Nor laid me where my Savior lay,
And left his trace of tears, as yet
Angel eyes unwept away;

Nor watched at midnight's solemn time,
The garden where his prayer and groan,
Wrung by his sorrow and our crime,
Rose to one listening ear alone.

I have not kissed the rock-hewn grot,
Where in His Mother's arms He lay,
Nor knelt upon the sacred spot
Where last his footstep pressed the clay;

Nor looked on that sad mountain head,
Nor awoke my sinful breast where wide
His arms to fold the world he spread,
And bowed his head to bless, and—died!

HOPE FOR THE FUTURE.

[A DIALOGUE.]

Friend of the People—if thy soul can see
The dawning splendors of futurity;
If to thy finer sense the truths are clear
Which we behold not, let their light appear.
Show us their outline; manifest to men
The far-off glories hidden from their ken:
Draw back the curtain, and our hearts shall know
What gloom we quit, and to what light we go!

Man of the People—Truth abides its time,
And rolls forever in a track sublime;
There is no mist or darkness on its way
But of man's placing:—an eternal day
Surrounds and follows it; as if mine eyes
Can bear its blaze, and trace its symmetries,
Measure its distance, and its advent wait,
I am no prophet—but I can calculate!

Friend of the People—when I look around,
I see but sorrows embowering the ground.
I see the poor made poorer by the law,
And rulers ruling not by love, but awe.
I see the many, ignorant and bad,
Wretched and weakless, and my heart is sad.
The people suffer, and have suffered long;
Where is the remedy to right the wrong?

Man of the People—sorrow makes thee blind.
Look up through tears; be hopeful for mankind.
I weep not, nor deplore, for I behold
Of the new dawn the purple and the gold;—
Error is mortal—even while I look
Its basements crumble: knowledge opens a book
In which the child may read the social plan,
And how to remedy the wrongs of man.

Friend of the People—truth is slow to cast
Its lustre on us. Falsehood shrouds the past
And dims the present. Lo! we fight and slay
While preaching peace. We hate, yet daily say,
Blessed is Love. We are a fearful crowd:
We flatter wealth, we pander to the proud,
Laud the oppressor, and in tyrants trust.
When shall such evils pass, and man b' just?

Man of the People—they shall surely pass,
Be faith in right thy telescopic glass,
And thou shalt see, e'en as I see, this hour,
War and oppression, hate, and lust of power,
Dwindling and dying on the wiser earth,
Which learns to blush that e'er it gave them birth.
And Love and Labor pouring from their hands
Incessant plenty o'er the happy lands.'

Friend of the People—I would fain believe,
Doubt is a pang; but when I look, I grieve
At vast impediments. How shall we smite
The armies of the wrong, that war with right?
How shall we share, among the sons of toil,
That none may lack—the corn, the wine, the oil?
Must war ride rampart o'er the world again,
Ere Love be law, and Misery cease to reign?

Man of the People—not on swords and spears
Is the reliance of the coming years:
Not by the cannon's throat shall Truth proclaim
Its mighty mission—not with blood and flame
Inscribe the lessons in the book of Time;
Its strongest weapons shall words sublime;
Its armies, thoughts; its banners, printed sheets;
Its captains, voices crying in the streets.'

The Earth is good, and bountiful, and fair;
Her choicest blessings are the destined share
Of all her children, who in love combine
Wisely to labor; this the law divine
Of the new era. Mighty thoughts have sprung
From the world's throbbing heart upon the tongue;
I see the triumph, and I join the cry.

Man of the People—watch! the hour is nigh.'

[Puppet-Show.

THE OLD WORLD'S SHOUT.

A sound comes to us o'er the waves,
A shout across the sea;

The millions of the old world raise
A peal for liberty!

Ho! brothers, echo back the ery!
For well ye know the word;

Ay, let it through the welkin fly,

And o'er the deep be heard.

But bark! another longer shout!
Why echo not this song of joy?

Why, brothers, are your voices mute?

Why should it sympathy destroy?

They shout not those old words again;

Their choros is not Liberty!

They've caught another deep refrain—

"Tis 'Death to Slavery.'

THE CHILD IN THE CRADLE.

Happy infant! in thy cradle

Endless space thou seemst to see;

Be a man—and all creation

Is not wide enough for thee!

REFORMATORY.

THE DAY IN PROPHECY.

Commentators have usually understood the term, *day*, to signify, in prophetic language, a *year*; and interpretations have been given accordingly. On this point, however, there is room for question. An angel assured Daniel (ix. 25, 26) that, from the going forth of the commandment to rebuild Jerusalem, to the cutting off of the Messiah, should be sixty-nine weeks—that is, 483 days; and, if we find that this number of years passed between the going forth of this commandment and the crucifixion of Christ, we shall infer that, at least for that time, the prophetic day was a *year*. How, then, is the fact? It is stated in history, that Ezra was commissioned by Artaxerxes, 457 years before the birth of Christ—that is, about 490 years before his crucifixion. But Ezra was not authorized to rebuild Jerusalem; but the temple only, (Ex. viii. 11—26,) already rebuilt, was to be furnished by him, and the service of God, according to the law, put in operation. This commandment came forth on the first of the seventh year of Artaxerxes. (verses 8, 9.)

But it was Nehemiah, who, (Ne. ii. 5, 6,) thirteen years afterwards, brought forth the commandment to rebuild the city. Hence, it will be seen, this commandment went forth, 477 years before the crucifixion of Christ. The given number of days, 483, exceeds this number of years; whence we may infer, that the prophetic day is not equal to a *year*. What, then, is the duration of this day?

If we suppose the historian's year to consist of 365 solar days, these 477 years reduced to 174,105 days, and this, divided by 483, gives, for the prophetic day, but a fraction over 360 solar days. It also appears that, in very early time, 360 days were considered a *year*; whence it seems that the prophetic day, before the coming of Messiah, was the measure of time, once called a *year*.

Another question, however, presents itself—Though in the predictions of ancient events, the prophetic day is what was then called a *year*, might it not be that, in the predictions of later events, this day is what is now called a *year*?

This is the question on which we have hesitated, in our exposition on the coming of Christ, we stated according to our understanding of prophecy, that great commotions would take place in Europe, and that the power of the Pope would terminate as early as the year 1866. We say, as early, for the papal power having risen in the year 606, its 42 months, or 1260 days, must terminate at 1866, even if the prophetic day, in these predictions, be a full *year*. If, however, this year be only 360 solar days, the time of these revolutions must arrive prior to that date. And let us inquire, on this supposition, when these things are to be. The 1260 prophetic days reduce to 453,600 solar days, and, since a *year*, in modern estimation, is 365 1/4 days, we obtain, very nearly, 1242 years, for the duration of papal power. This, added to the date of rise, gives 1848, for the date of termination.

If this accident had occurred on a Sunday, it would, no doubt, have been trumpeted throughout the country as a solemn warning against taking pleasure in sins on that day, and striking the conscience of God's interposition to punish us, through the instrumentality of the Pope.

It is, however, the opinion of Mr. Smith, that the Pope would be removed by 1866, and that he would be succeeded by an archbishop.

Mr. Smith's opinion is based on the following facts:

1. The prophetic day is to be a *year*—as is shown by the prophecies of Daniel, and the commandment to Ezra.

2. The prophetic day is to be a *year*—as is shown by the commandment to Ezra.

3. The prophetic day is to be a *year*—as is shown by the commandment to Nehemiah.

4. The prophetic day is to be a *year*—as is shown by the commandment to Artaxerxes.

5. The prophetic day is to be a *year*—as is shown by the commandment to Cyrus.

6. The prophetic day is to be a *year*—as is shown by the commandment to Moses.

7. The prophetic day is to be a *year*—as is shown by the commandment to Joshua.

8. The prophetic day is to be a *year*—as is shown by the commandment to David.

9. The prophetic day is to be a *year*—as is shown by the commandment to Solomon.

10. The prophetic day is to be a *year*—as is shown by the commandment to Moses.

11. The prophetic day is to be a *year*—as is shown by the commandment to Elijah.

12. The prophetic day is to be a *year*—as is shown by the commandment to Moses.

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